

شَوَى i. q. شَاءَ [q. v. in art. شوه]; as also شَوَى; (IAar, K;) the latter is like غَنَى [الشَوَى in the CK as syn. with الشَاءَ being a mistranscription,] and is said by IAth to be a quasi-pl. n., or [what lexicographers term] a pl., of شَاءَ [n. un. of شَاءَ]. (TA.)

شَى is originally شَوَى. (ISd, TA.) One says, جَاءَ بِالْعَبِيِّ وَالشَّيِّ (S, K,) using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عى]. (TA.)

شَوَى is pl. of شَوَاة: [or rather the former is a coll. gen. n. of which the latter is the n. un.:] the latter signifies The skin of the head: (S, TA:) so [accord. to some] in the Kur lxx. 16: (TA:) or the exterior of the skin of the head, in which grows the hair: (Aboo-Safwan, TA in art. بشر:) and some say, the exterior of all, or of any part, of the skin: (TA in the present art.): and the former signifies the arms or hands and the legs or feet, or the fore and hind legs, (S, K,) and (K) the extremities (Msb, K) collectively, (K,) and the head of a human being, (S,) or the قحف of the head [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull], (K,) but of a horse the legs, not the head, because one says عِبِلَ الشَّوَى [i. e. thick in the legs], for this cannot relate to the head of the horse, (S,) and any part that is not a [vital] place [i. e. where a wound causes death] (S, Msb, K) such [for instance] as the legs. (Msb.) نَابِلَةُ الشَّوَى means A woman having cracked, or chapped, feet. (S and K in art. ثلب.) — It is also a subst. [app. meaning a quasi-inf. n.] from أَشَوَاهُ [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (S, [accord. to the TA, Khálid Ibn-Zuheyr,])

- فَإِنَّ مِنَ الْقَوْلِ الَّتِي لَا شَوَى لَهَا
- إِذَا زَلَّ عَنْ ظَهْرِ اللِّسَانِ أَنْفِلَاتُهُ

means † [And, or for] verily of speech is that sentence (كَلِمَةٌ, a word understood,) which does not hit a place where a wound will not occasion death, [i. e. which does not miss its object, when its escaping from the upper surface of the tongue is quick,] but which kills. (S, TA.) And شَوَى is used [app. in like manner, as a quasi-inf. n.,] in the case of anything that has missed an object of aim, though there be to it [really] no place where a wound would occasion death nor anything that is [properly] termed شَوَى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies † A mistake; syn. حَطَأً. (TA.) — Also † A thing, (S,) or an affair, (K,) that is paltry, mean, despicable, or of no account or weight or worth: (S, K, TA:) in this sense, from the same word as signifying the "extremities" [of an animal]. (IAth, TA.) Hence, in a trad. of Mujáhid, كُلُّ مَا أَصَابَ الصَّائِرَ شَوَى [Everything that befalls the faster is a matter of no account, except absence of mind]; i. e. nothing that befalls the faster annuls his fast except الغيبة, for this does annul it. (TA.) — And † The worse, or viler, sort of cattle, (S, K,

TA,) of camels, and of sheep or goats; and the small, or young, thereof. (TA.) [See also شَوَايَةٌ.] — And † A remainder, or remaining portion. (TA.) [See, again, شَوَايَةٌ.] — Also i. q. أَبْقَاءُ † [The making, or causing, or suffering, to remain; or, perhaps, to continue in life, and if it mean thus, it may be from the same word in a sense expl. above, for the animal that one hits in a part that is not vital is suffered to continue in life]. (TA.)

شَوَاة: see what next follows.

شَوَاة Roasted, broiled, or fried, flesh-meat; (S, MA, Msb, K, * KL;) as also شَوَاة; (Ks, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from الشَّوَى اللِّحْمَ: and شَوَاة [as its n. un.] signifies a piece thereof. (S.)

شَوَى (K) and مَشْوَى (Msb) [Roasted, broiled, or fried], the latter originally مَشْوَوَى. (Msb.) [In the K the former is said to be like شَوَاة; but it has the signification of the latter, i. e., of a pass. part. n.] — See also شَيْبَةٌ. — Ks says, (S,) in the phrase عَيْبَى شَيْبَى, and so in عَيْبَى شَوَى, (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عى]. (S, K.)

شَوَاة: see شَوَاة.

شَوَاة } see the next paragraph.
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شَوَاة What is cut off from, or of, flesh-meat: (K, TA:) or what the slaughterer cuts off from, or of, the extremities of a sheep or goat. (TA.) — A small thing [or portion] of that which is large; as a piece, or detached portion, of a sheep, or goat: one says, مَا بَقِيَ مِنَ الشَّاةِ إِلَّا شَوَاةٌ [There remained not of the sheep, or goat, save a piece]. (S.) — Also, (S, K,) and شَوَاة and شَوَاة (K,) A قرص [or round cake, or small round cake,] of bread. (S, K.) — And, all the three, A remaining portion of people, or of cattle, that have perished; as also شَوَاة; (K;) or this last, a remaining portion of people that have perished: (S:) pl. (of the last, S) شَوَايَا. (S, K.) [See also شَوَى.] — And † The bad, or vile, sort, (K, TA,) or worse, or viler, sort, (TA,) of camels, and of sheep, or goats: (K, TA:) in this sense written by ISd with kesr and with fet-h. (TA.) [See, again, شَوَى.] — [And accord. to Freytag, شَوَاة الرضف (i. e. شَوَاة الرضف) is expl. by Meyd as meaning Cooked milk cast upon a hot stone, so that only a small portion remains.]

شَوَاة: see the next preceding paragraph.

شَوَاة A seller of roasted, broiled, or fried, flesh-meat. (KL.)

شَوَان [mentioned in this art. as though originally شَوَانِ] i. q. دَمُ الأَخْوَيْنِ [The red, resinous, inspissated juice called dragon's blood: see art. دمو]. (S, K.) — And Far-seeing, (S, K.)

شَاوَى A possessor of شَاءَ [meaning sheep or goats or both]. (S, K. [In the CK without teshdeed. Mentioned also in art. شوه, q. v.]) — سَعَفَةٌ شَاوِيَةٌ (with teshdeed to the ش, TA, [but in the CK without teshdeed,]) † A palm-branch that has become yellow in drying up. (K. [See 4.]

شَوَاة (S, K, [in some copies of the K شَوَاة, but]) like مَوَاة (S,) A swift she-camel. (S, K.)

أَشَاوَى a pl. pl. of شَى, q. v.

مَشْوَى like مَهْدَى (K, TA, [in the CK, مَشْوَى, like مَهْدَى, erroneously, as is proved by a verse cited as an ex. in the TA, pass. part. n. of 4,]) applied to a portion of a living serpent, (TA,) That has been missed by the stone [cast at it]. (K, TA.)

مَشْوَى (K in art. صول) A frying-pan. (TK in that art.)

مَشْوَى: see شَوَى.

مَشْوَى [A place of roasting, broiling, or frying, flesh-meat]. (S in art. طبخ.)

شى

أَشْيَاهُ an imitative sequent to أَعْيَاهُ in the phrase مَا أَعْيَاهُ وَأَشْيَاهُ: see 4 in art. شوى.

شَيْبَةٌ, syn. with شَاءَ: see art. شوى.

شَى: and مَا لَى لَى: see شَى, in art. شيا.

شَى an imitative sequent to عَى: see art. شوى.

شَيْبَى an imitative sequent to عَيْبَى: see شوى.

شَيَان: see art. شوى.

شيا

خَافَهُ 1. شَاءَهُ (Msb,) [originally شَيْبَهُ,] like خَافَهُ [which is originally خَوَفَهُ] (MF,) first. pers. (S, K,) aor. يَشَاؤُهُ (Msb,) [and by poetic license يَشَاءُ, without ,] first pers. أَشَاؤُهُ (S, K,) inf. n. شَى (Msb, K) and مَشَيْتَةٌ (S, * K,) or this is a simple subst., (Msb,) and مَشَاءَةٌ and مَشَائَةٌ, (K,) [or these two also are simple substs.,] He, and I, willed, wished, or desired, it; syn. أَرَادَهُ (Msb) and أَرَدْتَهُ (S, * K:) most of the scholastic theologians make no difference between المَشَيْتَةُ and الإِرَادَةُ, though they are [said to be] originally different; for the former, in the proper language, signifies the causing to be or exist, syn. الإِيْجَادُ; and the latter, the willing, wishing, or desiring; syn. الطَّلَبُ. (TA.) A Jew objected, to the Prophet, his people's saying مَا شَاءَ اللهُ وَشِئْتُ [What God hath willed and I have willed], as implying the association of another being with God: therefore the Prophet ordered them to say مَا شَاءَ اللهُ ثُمَّ شِئْتُ [What God hath willed, then I have willed]. (TA.) مَا شَاءَ اللهُ as signifying What hath God willed! is used to express admiration, And as signifying What God willed it is a phrase often used to denote a vague, generally a great or considerable, but sometimes